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ABSTRACT

Many decisions made in the curriculum of life are philosophical. Few choices are made empirically. In the school/class setting, teachers and supervisors need to choose from among opposite ideas: (1) programmed learning versus learning centers or open space education; (2) basal readers versus individualized reading programs; (3) stated objectives versus general goals in teaching learners; (4) teacher choice versus heavy learner input; and (5) a textbook/workbook framework versus teacher developed units. Educational philosophy has much to say in terms of implementing objectives, learning activities, and evaluation procedures in the curriculum. The experimentalist educator believes that learners need to identify and solve relevant problems in a changing society. Realists advocate using methods of science to obtain precise information involving the world as it truly is. Existentialists emphasize the importance of the individual making subjective moral commitments within an irrational world. Idealists believe that universal standards and generalizations need discovering in moving from the finite to the Infinite Being. Educators need to be students of philosophy. Diverse philosophical strands provide guidance in developing the curriculum. (JMK)

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PHILOSOPHY OF EDUCATION IN THE CURRICULUM

Many decisions made in the curriculum of life are philosophical. Few choices are made empirically. Thus, in the school/class setting, teachers and supervisors need to choose from among the following which are quite opposite from each other:

1. programmed learning versus learning centers and open space education.
2. basal readers versus an individualized reading program.
3. measurably stated objectives versus general goals in teaching learners.
4. teacher choice versus rather heavy learner input in determining objectives, learning activities, and evaluation procedures.
5. a textbook and workbook framework in teaching as compared to developing units of study utilizing a variety of media and materials.

It is quite obvious that empirical, objective means can not be utilized soley in selecting objectives, learning activities, and evaluation procedures.

Experimentalism in Education

Experimentalists believe that one can only know what is experienced. One presently experiences the here and the now. The human being cannot experience the future. But, one reconstructs past learnings to harmonize with the present.

Change is a key concept, according to experimentalists. Scenes and situations in society are not stable nor static. New inventions, technology, and ideas are continually with us. With change in society, new problems arise. Old solutions to the identified problems, in general, do not work. Thus, new data needs gathering in answer to the identified problem. After adequate data or information has been attained, a hypothesis or answer to the identified problem must be generated. The hypothesis is tested in action and revised, if necessary, Learners then need to develop skills in problem solving. Each person in the here and now has problems. These need to be identified and solved.

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Experimentalists do not believe in absolute knowledge. Knowledge changes in terms of relevancy, accuracy, and usefulness. New knowledge is needed to offer solutions in problem solving situations. Formalism, rigidity, and dogmatism are three concepts which experimentalists reject in problem solving situations. Knowledge then is rather tentative, flexible, and subject to change. School and society do not reflect stability but change, openess, and newness. John Dewey[1] wrote the following:

> The nature of experience can be understood only by noting that it includes an active and a passive element peculiarly combined. On the active hand, experience is trying--a meaning which is made explicit in the connected term experiment. On the passive, it is undergoing. When we experience something we act upon it, we do something with it; then we suffer or undergo the consequences. We do something to the thing and then it does something to us in return: such as the peculiar combination. The connection of these two phases of experience measures the fruitfulness or value of the experience. Mere activity does not constitute experience. It is dispersive, centrifugal, dissipating. Experience as trying involves change, but change is meaningless transition unless it is consciously connected with the return wave of consequences which flow from it. When an activity is continued into the undergoing of consequences, when the change made by action is reflected back into a change made in us, the mere flux is loaded with significance. We learn something.

Experimentalists look at the consequences of an act rather than apriori statements or first principles. Thus, if a choice is to be made or a hypothesis to be tested, which consequences might accrue? There are no absolutes that one may cling to in the making of decisions. The ultimate decision made is openended. However, the end result should be that identified problems are solved. A change then results in moving away from what is to what should be. A believer in apriori statements believes that prior to any deed or act, universal ideals exist in leading one to make appropriate choices in school and in society. Opposite of apriori philosophies, the experimentalist looks at the consequences involved if one or several paths of action are followed as compared to other possible deeds or acts.

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[1]John Dewey, Democracy and Education, as quoted in Selected Readings in the Philosophy of Education, 3rd Edition, Joe Park, Editor, New York: The Macmillan Company, 1968, Page 87.

Experimentalists believe that the school curriculum should be integrated and not separated from society. Too frequently, the school is an isolated institution from the larger societal arena. Rather, what is relevant and desirable in society must become inherent in the curriculum of the school. Pertaining to the school as special environment, John Dewey [2] wrote:

> Hence a special mode of social intercourse is instituted, the school, to care for such matters.
>
> This mode of association has three functions sufficiently specific, as compared with ordinary associations of life, to be noted. First, a complex civilization is too complex to be assimilated piecemeal, in a gradual and graded way. The relationships of our present social life are so numerous and so interwoven that a child placed in the most favorable position could not readily share in many of the most important of them. Not sharing in them, their meaning would not be communicated to him, would not become a part of the forest. Business, politics, art, science, religion, would make all at once a clamor for attention; confusion would be the outcome. The first office of the social organ we call the school is to provide a simplified environment. It selects the features which are fairly fundamental and capable of being responded to by the young. Then it establishes a progressive order, using the factors first acquired as means of gaining insight into what is more complicated.

In society, group action is involved in identifying and attempting to solve problems. In the school setting also, learners in committees need to select and solve relevant problems. A miniature society is then in evidence. Dualisms need to be avoided, such as separating school from society, or learner interest from effort. If learners perceive interest in learning, they will put forth effort and reveal purpose in ongoing units of study. The learner must not be separated from the curriculum.

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[2] Ibid.

Morris and Pai [3] wrote the following pertaing to experience involving ultimate reality of experimentalism:

> Experience is the ultimate ground for human existence. It is both the originator and the supreme court of whatever we do or say. To put it bluntly once again, whatever reality is is what we say it is, and what we say it is is founded in ordinary experience. Experience is as close as we can get to the "name" of reality. As exasperatingly non-substantive as this may be, it is the best we can do.
>
> Knowing, then, must take on a quite different notation in this philosophy, for we are immediately confronted by the necessity to settle for something much less than fixed and permanent truth as the end point of our epistemological labors. Since our reality is characterized by flux and movement and change, certainly our knowledge cannot be otherwise. We must therefore initially retrain ourselves to recognize that whatever knowledge is possible is temporary and tentative in character. If our conception of truth (knowledge) is ultimately "at the mercy of phenomena" as we experience them, as Dingle has said, then we must be willing to alter our truth and our knowledge as new and variable phenomena come into view.

A. Values, Ethics, and Experimentalism

Experimentalists definitely do not advocate absolutes in the values domain. Values change in time and place. They are applicable within a contextual situation. Values are tested in society and revised, if need be. The consequences of each value to be tested is significant. What might the end results be of each value to be tested? This is a highly significant question to answer on the part of experimentalists. Thus, there are consequences for each value tested within a larger geographical context. Values that have failed can be analyzed and evaluated. A new synthesis might then be in the offing. Values are developed and tested to improve the human situation, or move from the present to what should be. The "what should be" is openended and does not consist of closed, dogmatic ideals.

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[3] Van Cleve Morris and Young Pai. Philosophy and the American School. Boston: Houghton-Mifflin Company, 1976, pp. 145-146.

Morris and Pal[4] write:

> But what, to ask the final question, ought we to want? To this the Experimentalist has no answer, for it is an ultimate question, and ultimate questions have no answers. Since values are to be found in the context of experience, we will have to find out what we ought to want in this selfsame, relativistic circumstance of ordinary experiencing. There simply is no absolute answer.
>
> The only kind of sensible answer one can give is that people ought to want what they in fact do want when presented with all the alternatives and the knowledge of their consequences--which is no more than saying that a community of human beings employing a kind of public sharing of preferences and values and being intelligent about the whole business, can come to a working notion of the kind of civilization they would like to build, that is to say, the values that they would like to work for and attain. But in the working for and attaining of these values, other values have a tendency to suggest themselves. Humanity's valuing becomes, then, a constant creation of and accommodation to the changing moral environment about it. As the consequences that flow from humanity's principles change, the principles themselves change.

B. Aesthetics and Experimentalism

What is beautiful in the experiences of individuals in society? Why is selected music, art, drama, architecture, poetry, and other forms of literature relevant in comparison to other works involving aesthetics? There are no absolute standards in making judgements involving the aesthetic world, according to experimentalists. Each creative product and endeavor is tested in society. Individuals in society then accept, reject, or are neutral toward the endeavors of artists in diverse fields. Works of art then are tested in society. Artists notice the consequences of their products and processess. What is prized highly in a given place and time might not receive those ratings in other contextual situations, past and present.

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[4] Ibid.

Geiger [5] writes the following involving change in society:

> Nor can liberal education be simply content with efforts to preserve the past; it must take the lead in understanding, criticizing, and directing cultural change. That knowledge of the past contributes mightily to an understanding of the present is indubitable, and the present interpretation takes full account of it. But that the past be cultivated for its own sake is something else again. It is present culture, not past, which is our problem. This does not signify that the more conservative view of liberal education is unconcerned with present-day problems. But it would appear that the spector of discontinuity haunts the traditionalist here as elsewhere. Apparently he would prepare the adolescent by steeping him in historical materials of classic dimensions, and in the grand style, and then turn him loose, as an adult, on modern problems.

Realism in Education

Realists tend to believe that an objective real world exists, independent of any observer. The objective world can be known as it truly is. Opinions and subjective judgements of persons is not important. Rather, through objective methods, the real world can be known through experimentation. Knowledge is held as being tentative until empirical evidence indicates hypotheses needs changing. Rigid controls are necessary in scientific experiments in order that end results are truly objective. A learner needs ample experiences in science and mathematics since these curriculum areas emphasize objectivity and are highly relevant. Individuals live in a world of science. Each must respect natural law to live fully. Thus, principles of science in the curriculum should reflect the desire of learners to abide by the laws of nature. The laws are empirically based and not subject to the personal values and ideals of individuals. Content in science can be described in mathematical terms. Mathematics contains exact and precise subject matter independent of the feelings and beliefs possessed by any one individual.

In addition to science and mathematics being significant in the curriculum, other academic areas also contain objective content. Numerous studies have been made of words that learners need to master in reading. (have page 7 first paragraph continue here)

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[5] George Geiger, "An Experimentalist Approach to Education" (Chapter 5), Modern Philosophies and Education. Chicago: National Society for the Study of Education-University of Chicago Press, 1955, p. 152.

The identified words, gathered from carefully controlled studies indicate those that have high utilitarian values and, if mastered, will cut down tremendously on reading errors among learners. Similar scientific studies have been made pertaining to words that pupils need to master in spelling. The identified words are useful for mastery learning. They consist of a core of words which all should learn to spell to minimize spelling errors on the part of learners. Other curriculum areas which contain objective subject matter for pupil mastery include history (containing precise content on names, dates, places, and events) as well as geography. The latter has emphasized objective geographical phenomenon in time and place. The phenomenon include a study of rivers, valleys, plains, plateaus, oceans, mountains, and seas, among others. Wahlquist [6] wrote :

> Realists generally agree in stressing the need of making philosophy scientific. A major part of the realistic program of reform consists in emphasizing the close relation of philosophy to the sciences. There are those who think that the proper procedure for philosophy is to utilize the method of abstraction perfected in mathematics and made the basis of all scientific investigation. Generally, realists are agreed that the method of scientific analysis is the fundamental approach. The ultimate determinant of the truth of an idea is regarded as something beyond mere personal satisfaction, something external to the personality, and not dependent upon it. Consequently, truth must be discovered by objective means, as free as possible from the subjectivity of the experimenter. The realist is interested in the temperature of the room as registered by a gadget, not the impressions of the persons in the room.

A. Values, Ethics, and Realism

Realists believe that values change. The change, however, is much more gradual, as compared to the thinking of experimentalists. Scientific methods need to be utilized by persons, individually and collectively, to ascertain that which has value. Opinions adhered to by individuals are subjective in content. Agreed upon adopted values need to be independent of person feelings of involved human beings. Thus, objectivity is a key concept to emphasize in valuing according to realism as a philosophy of education. Human beings can discover and attain objective values.

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[6] John T. Wahlquist. The Philosophy of American Education. New York: The Ronald Press Co., 1942, p. 56.

Nature contains laws revealing what is right or wrong. Individuals can discover these laws of nature. To be successful in life, individuals must abide by the laws of nature. Morris and Pai [7] write the following pertaining to natural law:

> We may now speak of a nature-borne law of conduct that controls us quite as insistently and absolutely as does natural and ultimate truth. Natural law in ethical theory is usually called "moral law," and by this term we mean a law of right and wrong, that is embedded in the very structure of nature. Nature contains not just laws of gravity, thermodynamics, energy, and metabolism--that is, laws of the behavior of completely material, subhuman entities; it contains laws of human behavior as well.
>
> In speaking of group behavior, we can cite economic and political laws, like the oft-cited Law of Supply and Demand or Lord Acton's famous law of political life: "Power corrupts; absolute power corrupts absolutely." Likewise in individual behavior, says the Realist, there is a moral law intrinsic to the real, natural world that we must obey if we choose to be human beings. Injunctions against taking human life, lying, and cheating are the kinds of moral taboos that may go unwritten, even unspoken, in human societies; but they are nevertheless constantly operative in our lives, for they persist in time-space and exert their force on the conduct of all people in as immanent a way as the law of gravity. Furthermore, everyone knows these laws, whether we can utter them or not. We live "within" them, if not always "by" them.

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[7] Van Cleve Morris and Young Pai. Philosophy and the American School. 2nd Edition. Boston: Houghton-Mifflin Company, 1975, pages 238-239.

Morris and Pai [8] further write:

> Now, pure theory in epistemology is the analogue of natural or moral law in ethical discourse. Moral law is that law of behavior which is beyond human utility, which is unconnected with our human interests or desires, and which consists merely in a statement of what the universe requires in the say of conduct. Moralists search for these laws for the same reason scholars search for truth: just to know them. These laws may have no immediate application, but because they are laws of the cosmos we desire to know and hold them for their own sake. If they are seen to apply to this or that circumstance, so much the better; we make use of them. But the first and primary business of ethics is to know and commit oneself to natural and moral value.

Realists then believe there are moral laws independent of the observer's feelings and values. These laws must be discovered and observed. Objectivity and the methods of science are key concepts to emphasize in realism philosophy.

B. Aesthetics and Realism

What is beautiful? Nature has answers to this question. The answers are objective and do not involve human subjectivity. Personal biases should be omitted. The real environment contains beauty in nature. A beautiful bed of roses can be known as they truly are, independent of the observer. The roses do not need modifying and revising to emphasize beauty. They are beautiful in and of themselves.

Compositions in music also possess inherent beauty. Beauty in music is there, independent of observers and can be discovered. Observers therefore agree in time and space, as to what exemplifies beauty in music.

Feats in architecture need to adhere to natural law for a structure to remain endurable. Beauty inherently can reside within these structures. Independently of the observer, architectural endeavors either endure or do not endure. Nature has much to say in terms of which structures adhere to the laws of nature.

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[8] Ibid., page 239.

Wahlquist [9] wrote:

> The realist is impressed with the objectivity of the external world. He holds that knowing is a process of disclosure, not one of creation of the "reals." The real world is not subject to human whim and caprice. Experience is always experience-of, experience plus, reality. Furthermore, reality sets the limits upon experience in both form and content.
>
> The external cosmos is beyond the powers of man to know; the most he can hope for is to learn some of its secrets and to harness its forces. What he learns constitutes the great body of science, the only factual knowledge extant. One thing is sure; the world can go on without the aid of man; in some respects he is a fool to pass judgement upon it. In fact, if he would learn anything about the world, he must go about it objectively, eliminating selfish desires and personal preferences. The more he learns about this external world, in which he has his beginning and the forces of which constitute and control his being, the safer his future will become.
>
> In short, the realist tries to keep himself and his preferences out of the picture. In this respect, he feels that he clashes with both the idealist and the pragmatist. He desires to see things "realistically," or as they actually are.

Existentialism in Education

Existentialists believe that one exists and then purposes need to be found or developed. The individual self then determines his/her own goals in life. There are no absolutes or exact guidelines in life to choose what is right or good. Each person must select and make decisions. To avoid making decisions is to lack being human. The choice then is to go along with the crowd. However, to be human involves making decisions.

The only broad criterion for existentialists to follow in choosing is to make moral decisions in a complete atmosphere of freedom. Others should definitely not decide one's destiny. One did not ask to be born and yet each person must make authentic decisions.

Moral decisions are difficult to make. An environment of awe exists in making authentic choices.

Which objectives, learning activities, and evaluation procedures should be inherent in an existentialist curriculum? Existentialists believe in each person

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[9] John T. Wahlquist. The Philosophy of American Education. New York: The Ronald Press Company, 1942, pp. 365-366.

choosing objectives. In the school setting, the goals may be selected by learners with teacher guidance within the framework of an open-ended curriculum. A highly structured curriculum in which the teacher selects each objective for pupil attainment is definitely frowned upon by existentialists. Much teacher-pupil planning should, of course, be in the curriculum. Learners need to learn to choose and to make decisions, according to existentialists.

The teacher needs to emphasize ends, means, and evaluation procedures which stress the importance of pupils becoming increasingly responsible for personal freedom. The teacher should definitely not be a policeman. Rather, teachers realize their roles as providing for a open environment in order that the learner may select sequential experiences.

The teacher needs to encourage learners to study morality and moral standards in life. Each pupil must be encouraged to stand up for relevant purposes in life. The involved pupil needs to accept the philosophy that no person receives values, inherently, to accept. Rather, each chooses his/her own destiny and values in the curriculum of life. Purposes in learning need to come from the learner, and not from the teacher or others in society.

Learners should realize that significant decisions must be made in life which involve "fear and trembling." The everyday routine decisions made by any one person generally are not moral choices. Choices made which reflect ultimate changes in society in moving toward standards of morality are indeed relevant and goal orientated.

Pupils need to realize that important knowledge is subjective and not objective or science oriented. Each decision made in life involves personal decisions in reaching a goal or goals. Thus, subjectivity in subject matter content is important. Literature, history, poetry, art, music, drama, and architecture are indeed significant curriculum areas. Each person can assist in shaping society in a moral direction when the humanities and the arts become an inherent part of the

personal individual to make significant decision.

Each person makes or breaks himself or herself. No other person or being is responsible for personal choices and decisions made. Each individual then must assume responsibility for consequences of decisions made. Blaming others for what happened in life is meaningless, according to existentialists. Each pupil needs to learn to accept responsibilities for thoughts, deeds, and actions. Bowyer [10] wrote the following involving the thinking of Soren Kierkegaard (1813-1855), an existentialist:

> According to Kierkegaard, truth is not some prefabricated absolute that can be found outside the individual. Truth, he believed, can be attained only by an existing individual, for truth is subjectivity. A description of man's existential situation involves a distinction between man's present state--the way he is--and his potential state--the way he ought to be. There is a moment in the life of the individual from what he is essentially to his existential condition, from essence to existence.

Bowyer [11] further writes:

> Kierkegaard's existentialism emphasizes individualism (not the group or crowd), subjectivity (not science or empirical means of arriving at truth), introspection (looking within the personal self, and feeling (rather than objective facts). Kierkegaard emphasized freedom of the individual rather than logic, mechanism, or determinism.

Existentialism then emphasizes:

1. Individual rather than group endeavors. The individual exists and then chooses his/her own destiny.

2. Subjective ideas rather than the methods of science in making choices and decisions. The individual is the decision--maker.

3. Feelings rather than subject matter which can be tested and proven. The arts then need heavy emphasis in the curriculum. Individuals possess feelings. Decision--making is an awesome responsibility.

4. Each individual makes the self rather than living a predetermined life. The person chooses, makes choices, and decides. There is no predetermined life in which individuals merely do what was preordained prior to the lifespan of any one person.

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[10] Carlton H. Bowyer, Philosophical Perspectives for Education. Glenview, Ill. Scott, Foresmann and Company, 1970. Page 241.

[11] Ibid. Page 240.

A. Values, Ethics, and Existentialism

The existentialist looks to the self for values. The major criterion to use in the valuing domain is morality. Moral decisions are to be made in a completely free environment. Other beings must not dictate what is ethical or right. If the self looks toward others for ethical decisions, one no longer is human.

Existentialists believe that each person to be human, needs to select that which is ethical. Permitting others to choose for the personal self evades responsible behavior. Each must choose what to do ethically within a contextual situation. Consequences for making choices rests with the chooser. Strumpf[12] writes the following pertaining to the thinking of Jean Paul Sartre, a leading existentialist:

> Man is always obliged to act in a situation, that is, in relation to other persons, and consequently his actions cannot, must not, be capricious, since he must take responsibility for all his actions. Moreover, to say that man must make his essence, invent his values, does not mean that one cannot judge human actions. It is still possible to say that one's action was based either upon error or upon self-deception, for any man who hides behind the excuse of his passions, or by espousing some doctrine of determinism deceives himself. To invent values, says Sartre, means only that there is no meaning or sense in life prior to acts of will. Life cannot be anything until it is lived, but each individual must make sense of it. The value of life is nothing else but the sense each person fashions into it.

The inner directed person making moral decisions and accepting the consequences is important to existentialists. The existentialist does not blame others for outcomes of decisions made since the self made the choices. Choices made may not lead in the direction of making friends. In fact, alienation may occur as a result of speaking out and doing in the morality domain. The existentialist may well be likened to one acting alone and by himself or herself.

What then is ethical to do? The individual must make this decision to be human. No one else can make this choice for the chooser. Self-gratification or focusing upon personal gains does not agree with criterion set forth by existentialists. Rather, what is moral needs emphasis in the decision-making arena.

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[12]Samuel Enoch Strumpf, Socrates to Sartre. New York: McGraw-Hill Book Co. 1966, Page 470.

B. Aesthetics and Existentialism

What represents beauty in the natural and social environment? The individual, alone, is responsible in choosing what is beautiful. Responsibilities in making the choices lie with the chooser, alone. Choices made may lead to unhappiness and feelings of loneliness. In making choices, the personal decisions are made in relationship to other human beings, never in a vacuum. Beauty is in the eye of the beholder. Universal standards cannot apply. Each person is unique and experiences life in its everyday tragedies, anxieties, and tensions. Art products need to reflect situations in life experienced by the individual.

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Idealism and the Curriculum

Idealists believe in an idea centered curriculum. One cannot know the real world as it truly is, but the observer obtains ideas only pertaining to natural and social phenomenon. Universal ideas rather than specifics are significant, according to idealism, as a philosophy of education. The universal ideas remain rather stable in time and place, and are not subject to continuous change.

Idealists believe that people individually and collectively are finite beings. Each individual is limited as to what can be achieved or attained. However, each person must move away from being finite to become increasingly like the Infinite.

In moving away from finiteness and in the direction of Infiniteness, the person must experience an idea centered curriculum. Mind is real and mind then must be developed. Horne [13] writes the following pertaining to mind being real.

> Mind Is Real. (a) Education, as a human process with a meaning to spell concerning the truth, seizes upon mind as the final useful appendage to the organism in its upward evolution. That which nature by spontaneous variation, the struggle for existence, and the survival of the fit bestows as its last best gift to the organism, education seizes upon to improve, this raising evolution from the unconscious natural to the conscious mental plane. The highest type of selective agency of man,--education, lays hold upon the highest selected product of nature,--mind, for further improvement, thereby indicating mind as the highest type of temporal reality. Education by its emphases practices the saying of Sir William Hamilton, viz., "In the world there is nothing great but man; in man there is nothing great but mind." The school and also the other more general educative agencies of civilization lay all their stress upon mind

[13] Herman H. Horne. The Philosophy of Education. New York: The Macmillan Company, 1927, pp. 257-285. (as quoted in Selected Readings in the Philosophy of Education, Third Edition; Joe Park (Editor), New York: The Macmillan Company, 1968; page 146.

> as the most valuable, the most useful, the most real, element in life. Chosen last as the result of an incalculably long, prehistoric process of natural selection, mind is become first. Education may be pardoned its ontological boldness if it questions reflectively whether the reality it selects as ultimate is not the ultimate reality. Is not reality mental?

There are selected curriculum areas which idealists believe are relevant in guiding pupils in the direction of the Infinite mind. Universal ideals need to be acquired by learners in an idea centered curriculum. Providing needed subject matter include the academic areas of

1. reading, literature, history, and geography.
2. writing including grammar, spelling, punctuation, capitalization, among other skills, needed to present clearly communicated ideas.
3. mathematics and science
4. other curriculum areas, such as health, art, music, and physical education.

Academic areas which assist in developing the mind are superior to other curriculum areas. However, to develop universal ideas, a learner needs to be perceived holistically--intellectually, morally, emotionally, socially, and physically. Human beings need to move beyond the observable to truly understand natural and social phenomena. Theodore Greene[14] writes the following

> My first presupposition, or basic assumption, is that man finds himself in a complex environment which he can in some measure know and to which he can more or less successfully adapt himself. This assumption falls halfway between radical skepticism, on the one hand, and all forms of absolutism or authoritarianism on the other. I believe that man can know something, but not everything; that he can know many things with increasing clarity and assurance, but that he can never, because he is incorrigibley finite, know anything with complete certainty and finality.

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[14] National Society for the Study of Education, Modern Philosophies of Education. Chicago: University of Chicago Press, 1955, page 99.

A. Values, Ethics, and Idealism

The idealist educator emphasizes universal values and ethics be developed by learners. Universal criteria are enduring in time and place. Secular and sacred literature in diverse historical periods of time as well as in numerous geographical regions have emphasized a universal ethic in the Golden Rule. "Do unto others as you would have them do to you" represents a universal standard of conduct.

Idealists advocate that experience of the senses is superficial compared to depth searching in terms of what is valuable. To understand and use the Golden Rule is complex. Understanding the universal ethic and how it operates in diverse situations is not easy. It is even more difficult to develop needed skills in utilizing the Golden Rule in every day experiences in life. Theodore Greene[15] writes the following involving liberalism in ethics pertaining to idealism, as a philosophy of education:

> Liberalism, so conceived, has its own basic values which it must defend at all costs because they condition its vitality and, indeed, its very existence. The specific virtues which it must espouse and the vices which it must combat can usefully be defined in the context of a liberal educational policy. The three basic liberal virtues are (a) serious concern, (b) intellectual and moral integrity, and (c) profound humility; the three corresponding vices are frivolous or cynical indifference, lack of integrity, and arrogance. Teachers should be hired only if they possess these three virtues, in addition to intellectual competence, and they should be fired either for incompetence or for exemplifying any one or more of these three vices. It should also be the prime concern of the school assiduously to foster these virtues and combat these vices in its students as well as to cultivate whatever intellectual and creative talents they may possess.

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[15] National Society for the Study of Education, Modern Philosophies of Education. Chicago: University of Chicago Press, 1955, pages 111 and 112.

B. Aesthetics and Idealism

What makes for beauty in art, music, architecture, and literature, among other creative endeavors of human beings. Human beings are limited or finite. The finite needs to continually move in the direction of the Infinite. What exists in the natural and social environment needs improving in moving away from the limited to the unlimited. The creative artist then attempts to present universal content in artistic endeavors. Products in art reveal beauty in terms of ideals stressed. Ideas pertaining to the natural/social environment need to express artistically that which is enduring and universal. Going beyond what the senses portary is significant. Human beings need to search for beauty. Troy Organ[16] writes the following:

> Values are intrinisc to the world. The world supports and sustains men as they attempt to increase the values in the universe. The intuitive insights of the artist and the prophet give more accurate glimpses of the real nature of the world than do the hypotheses and the experiments of scientists. Since the view of the world as spiritual is held by those who believe the world to be ideal-like but do not believe in God, as well as by the supernaturalists, the term "idealism" is used to identify this position, even though the word is extremely ambiguous. Among its many uses it denotes both those who believe the world is mind-dependent, that is, reality is always and necessarily the object of a perceiving mind (subjective idealism) and those who believe the world is spiritual rather than physical and does not depend upon being perceived (objective idealism).

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[16] National Society for the Study of Education, The Integration of Educational Experiences. Chicago: University of Chicago Press, 1958, page 31.

In Summary

Philosophy of education has much to say in terms of implementing objectives, learning activities, and evaluation procedures in the curriculum.

The experimentalist educator believes that learners need to identify and solve relevant problems in a changing society.

Realists advocate using methods of science to obtain precise information involving the real world as it truly is.

Existentialists emphasize the importance of the individual making subjective moral commitments within an irrational world.

Idealists believe that universal standards and generalizations need discovering in moving from the finite to the Infinte Being.

Educators need to be students of philosophy. Diverse philosophical strands provide guidance in developing the curriculum.